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A COMMENT

VPON
COHELETH OR
ECCLESIASTES:

Framed for the instru-
ction of

PRINCE HENRI

Our hope.

BY HYG BROUGHTON.

Anno 1605



TO
THE MOST NOBLE,
HENRY
PRINCE OF
Great Britanic.

IN a former litle booke,
(most noble Prince) spea-
king Ebrew and Latin, I
shewed the Persones of
Davids Familie: the Kin-
ges race, & the Kinglier then the Kinges,
the house of our Lord after the flesh: a
matter opened in few wordes: yet mis-
taken in England & almost every where:
to the ruine of infinite millions: who
finding Christians vnable to settle theyr
owne narration, rejected all Christiani-
ty. That small work I disperfed in many
thousand copies by Sea & Land over Eu-
rope & Asia: wher many have thought
the gift not meane. Next knowledg of the

the Persones that sprang from Davids house: the qualitie of the Kingdome & perpetual Throne promised to David 2. Sam. 7. & 1 Chron. 17. & Ps. 89. should be knowen. To manifest that Salomon Davids sōne, & a King that hath all royalties of this world, is chose of God. He telleth vpon his owne lōgue study & experience, that all thinges vnder the Sū be vain: So that the Throne promised to David must be for the world to come: which the man Gabriel that appeared to Daniel to tell our Lords death: & to Mary for his birth, doth plainly expound what nature it hath: that it is the Kingdome of Christ by sufferings bringinge joy. The whole booke of Salomō herein spent, with helpes to clearne, I joyne to the former: which, yf God wil, shalbe accompanied with others as the argument calleth for explication.



Your Obedient humble,

Hugh Broughton.

THE CHIEF MARK OF ALL

The holy Scriptures.

SVNDRY wayes doth our heavenly father draw vs vnto the Kingdome of his sonne: But Man created of God plain wilbe searching out many conceites, to his owne overthrow: by the sleight of Satan: as the Angels that kept not their place, fell to ruine. They being created the first day: & hearing the voice of God which dwelleth in light that none can come too; saw that the frame of the world was not for Spirites use: the Spheres in their wonderfull greatnes & swiftenes: the starres in theyr most beavtifull order: the vapours, windes, & cloudes in most wise peise, the plantes, foules, fishes, beastes, all these benefite not the Angels. But after the making of all these, the holy trinity consulteth for making man, in iustice & plain holynes, & maketh his body of the earth: that all thinges may serve his use: the starres, the Elementes, the plantes & all live thinges. And God doth breath into him a soule immortall, full of life, which might have kept the body allwayes a'live: & sheweth vnto Angels mans wisdome, in that he nameth all beastes with termes defining theyr nature, & maketh a woman outo e of his side, & giveth them dominion over the Earth: and giveth his Angels charge over them, to attend vpon them, & to kepe them. But one part mislikeh this charge, & by that rebellion extinguish their owne light, & lose their owne glory, & find misery unrecoverable: & seke leave to try man, whether he can be deceived, to
A cast

The chiefmarke

cast of the obedience of God, & prevaileth, & bringeth them to death of the soule, & losse of that light which wold have kept the body alive for ever: & into sinne that draweth eternall woe upon it. And this disobedience being wrought quickly the first day of man, brought all the world under corruption: and greved still the holy spirit, & his Angels. But then further counsell is shewed: that the ETERNALL Son of God will take Humanity of Eves Sede: and to him the world is subiectea, till an uncorruptible new world be made. But Satan withdrew belefe from this point; & rules as Prince of the darkenes of this world, so as it is hard for Adams Sonnes borne in sinne & blindnes extreme, to hold this world cursed: which yet all serveth mans use: and to hope for a world unvisible, for the soule leaving this life: & of a new world for the body & soule. Seing Adam cared not for Gods charge, being yet in life & Lordship, & beleevd not the word of him who spake & all thinges had theyr beyng: So the Sonnes of Adam will hardly beleve that the King of Glory must die to give life: and to lighte Adam by faith to life: and arise to raise Adam: and leave this world, to shew hope of an other world. Experience teacheth vs how far this is from vs.

To this none can come unlesse the Father draw him. Yet Gods grace in government condemneth all for not laying hand upon this grace, and for not craving of grace truly so to doe. Now to shew that by death life should come, in Paradise a beast is killed: and with the skinne, our Parents be clothed: and fyer from Heaven burneth the carcase: and the next day is appointed for a rest to meditate, on this: to whom able to governe, the creature

Of all the holy Scripture.

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ture is subiected: who by resting the Sabbath in the graue:
which fell out after 3980. yeares, fully endeth the Sabbath,
& rising with the light the first day, brings light vnto the
world: as in day, for death, his passion was fitted to A-
dams day & time of fall & sentence, against him. Thus
redemption was taught: & anger by a curse pronounced to come
by the flood. Now Cains murder of Abel, sheweth what poi-
son Satan breathed into Eves soule to beare such a sonne: &
further, Cains sonnes appeare bad in making Gods of starres Their life
& maners
& contēpt
of God
Iob setteth
forth: with
their de-
struction. made to serve man: defying their Lord that made the world
for them: & deifying the creatures, to lose the creatour and cre-
atures: when the flood washed their bodies away: and
their soules ascend to Gods Throne to have from it & before
it, eternall flames. Yet then Christ sheved in Noah, how
all beastes & Elementes & heavens obeyed him. Again, they
are told that Christ shall arise from Sem to be a King of iusti-
ce & peace. And, that, when the heathen receave the pro-
messe, Iapheth his sonnes shall have the chiefest continuance of
grace: And Noes families be named; & the Prophetes shew
their nationes & stories with Gods people. That matter is ex-
pounded by the Prophetes, speaking still of the first families.

But now they make the sad blessing a skoph: and buid a
proud tower for worship to starres. Then GOD devided all
their tongues, that they should no more heare his truth: to
plead foolishly against it. And two thousand yeares all Hea-
then estranged from GOD perished for ever. & ever. And
in short speches to Abraham, he foretelleth, that of him
one shall come that shall bleß all nationes: & sheweth
his death, & recovery from death in Isaak offred neare death,

A

but

but only by Gods voice, reserved, as by a resurrection: & that Jacobs sonnes should not worship starres above, or any thing on earth, they are starres in Iosephs dreame: & precious stones in Aarons Brest lap, or Care of iudgement. And to shew what iustice God required, they have plain Lawes of perfect Equity: With a curse to all that kepe not everyone: that men might know how sinne aboundeth: & to the poore in spirit the redeemer is declared in mysteries that the prophane should not skoff: yet plainly to such as mark how Adam & Abraham heard of him: & life of the soule is shewed by dwelling with God: as the second death for the soule, by anger from the face of God. Thus closely the world to come is shewed. Also the tabernacle, & appurtenances shewed Christ his dwelling with man: & by sacrifices & birdes escaped, his death & resurrection: that for iustice hence by faith men should not say: who can go up to heaven to bring Christ downe, or who can goe to the depe of the earth to bring Christ from the dead, but might know that Iesus should be the Eternal, & that the Godhead should raise him from the dead. And the saving of our soules appeared, in the Brasen serpent, when Moses lifted up the serpent in the wildernes, & the stonged by serpentes weare healed. Many doubtlesse asked him, what was meant therby: & he told that so the sun of man should be lifted up: that they who beleved on him should not perish, but have life everlasting. Moses mynd shined with knowledge of all, as did his face shine with light: & Levies Sunlike Smaragd: & his Prophecies abridg all the holy stories: & he maketh the twelve dum stones tell much, from Aarons brest: And the Patriarkes lives, have the like revolutiones in their children: how for cleaving to the redeemer they should find glory, & againe

& againe shame in refusing their fathers God, & folowing the blindenes of the God of this world. Now in David God historically expresseth Christ his Kingdome. David cometh to his Kingdome by continuall afflictiones: & so all that will follow the religion of Christ shalbe persecuted. And by whom the covenant of God & his law shall be kept to vanquish Satan, David is told: evē that Christ shall come of his loynes to reigne upon his throne for ever. Of him he shall come to be a man & a King in this world: but he shall have no Kingdome in this world, & the earth which God hath cursed: but to him is the world to come subdued: being the creator, & David sheweth how yet in his suffringes & death he was made inferior to Angels: but crowned with glory & honour, since he sate on the right hand of God. And when he came into the world, all the Angels of God worshipped him. And that Iuda should consider how by suffrings this glory cometh, David describeth as an Evangelist the suffringes of Christ. This David doeth. And telleth in Prophecies the overthrow of his nation, & theyr captivity, & returne, & Antiochus persecutions, & the Iewes reiection: even all their times: how God toke a time to plant them, & will pluck them up: to seke them, & will destroy them: to kepe them & will cast them off: to love them, and will hate them. Now for experience that a Kingdome under the Sun was not promised in Christ, Salomon had all wisdome, wealth & pleasure, & found all to be vanitie: & by his pleasures fell from God: but returned, and teacheth in Ecclesiastes in all particular sortes, that all here is but vanitie & vexation of spirit: by mans dealinges, and by the sorowes of theyr handes: and clofly war-

neth that his sonne shall not rule all his: foreseeing how Iosephs Ieroboam vould leave only Iuda to be an whole tribe till Shiloh his childe by the Virgin the King Eternall came in the flesh. Part of Rachels house, and a litle, of Benjamin, because God built half Ierusalem and the Temple in his tribe, for that part of Benjamin cleaved to Iuda: as a wolf though not a lion in Mardochai and Atossa the mother of Great Artaxerxes, that built the temple, which abode till our Lord came into it. And Salomon warneth the ten tribes, how they wilbe robbers making one purse, and refuse the love of the truth: and how God wold laugh at their destruction by Assur: and fitted Proverbes to have kept them from destruction: And the sonne of Thamar, of Rachab, of Ruth, of Bathsuagh in the Canticles turneth all ioy to the Kingdome of Christ: that Iosephs house should not despise the root of Iessai, though Iesus Son of Nun conquered the Land & made the Sun to stay. A matter shewing that which foloweth.

IESVS the Sonne of GOD, and the Sonne of David after the flesh, wold darken the Sun, and shake all the earth. And yeres nere a thousand, GOD still so governed Iuda that they should look for the Kingdome of heaven, alwayes opened by CHRIST, and still feele their state on earth to be full of sorow. That did they sone prove true.

For the Kinges of Iuda were all eyther worshippers of Devels with many of theyr people, or, in some feeling of great danger & distresse: or, in open hearing of Prophetes, and that, many at once, that Babel should end their state: and Salomons house: because they followed Babel buile to make Goddes of creatures. Salomons house utterly perished.

And

Of all the holy Scripture.

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And in Babel, the Image, and other Pictures telles them in expositiones seaven times over how heathen shall withhold Iudahs kingdome, even from Salathiel and Zorobabel our Lords Fathers after the flesh untill he came into the world. And they saw how yet under Heathen they were defended. And when they saw not only the fall of Salomons race, temple, city, & kingdome, but of mighty Babel in 70. yeres reigne: then they were in fit case to be saught of Davids Throne that should stand for ever. Aeshan, of Phares brother, Zarach, told it afore Psal. 89. But the Angel Gabriel telleth it more properly, even to the very yere and day: that all the world might reckon 490. yeres to gather how many yeres, monethes, and dayes they were from the end of Moses, & how nere to the work of redemption, by the sonne of God dwelling in our tabernacle. And poor Iewes from 120. nationes are sent to Ierusalem by Cyrus proclamation of the true God, who all could teach Heathen that the world was made, and also how longue then it had stode: wher still infidels will erre. And for receaving of Christ his Prophecy, the poore nation that returned to Ierusalem in hope of life by it, is recorded by the holy spirit which beautified the heavens, in high honour; how many theyr whole number to every man did make. This honor had the saintes: & their poore state in Ezra & Nehemias is from God set downe & their defence, & affinity with the Persia kinges also is pēned frō Gods wisdom, & religion is expōded by Aggei, Zachary & Malachy, evē to Iohn Bap. & to the meke King, Christ himself. & to the destructiō of their natiō, which will not beleve that all kingdomes under the Sun are vanity: but doe and will still hope for a
pompous

pompous belly blessing in this cursed earth. In due tyme our Lord cometh, to have his tabernacle in vs: for which his tabernacle or temple the world was made obedient vnto man. And though Moses tabernacle, were most diligently thrise described: & furnished with all dignity of matter & forme: yet God did sone leave it in smalle regard: & like wise Salomons temple. Yet against S. Stephens doctrine Act. 7. to this day Israel hopeth for a temple of stone, & city to be built on mount Syon, in Chanaan. But our Lord leaveth this world, to sit on Davids throne for ever: & Iewes perish in their lyes, and blindnes, & for our Lords brightnes, foure Evangelistes tell that: & one telleth how the Apostles taught that to the heathen; & holy Epistles comment vpon all Moses, to teach Israell the golden building, & how their Thalmudicall is straw: in all hope of Policy good on Earth. And when Ierusalem is destroyed to force an end of Moses Ceremonies: then more fully the nature of Davids throne is opened by Gracious Iohn, in obscure Patmos. He sheweth how all the goodly Iewels used through Moyse and the Prophetes tend hither, how the knowledge of Christ practised openly & rightly by his seruantes, maketh the heavenly Ierusalem: the holy Iewes a ey-expectation. But this should have two hinderances: one by the prophane Casares, whom the Lord wold pay for their partes: that all their world should be altered: the other by Christianes falling away, as Ismael & Ephraim did. So Mackmad of Ismael sone withdrew all the cōtreys of Daniels Image, to their old Arabiq; infidelitie: and Christ leaveth them to eternall blindnes, as he did the old builders of Babel. Also the city, that crucified Christ, setteth up an earthly pompe, with corruption of all holy truth, & cari-

Age in hope of life by the waters of Scripture, out of which he that is not borne againe by the Spirit, can never enter into the Kingdome of heaven. Yet against this Pompe Christ ruleth his common weales in perpetuall expectation of the Eternall Throne to be fully manifested. And this summe doth the holy Bible afforde. Which he that beareth in mynd shall soner see the driefte of every particular Booke. And now Ecclesiastes will shew, how this world can have no good Kingdome: wher all kind of Sortes flow with vanities and vexation of Spirit. But to consider his book with more clearnesse of light, his kindred, & life, & a popular spech of his royall and most witty close spech, & divinity chiefpointes, yet resisted of his nation, these are to be layd forth somewhat familiarly, for the help of the vnacquainted with such matters.

AN ABRIDGEMENT OF SA LOMONS LIFE.

DAVID had sonnes by many wives. The King and his brother Nathan, & two more named in *1 Chr.* 3. 5. by the daughter of Ammiel: besides the first borne that sone died. That his vvife vvas called Bath-Suagh בת שווע a Daughter of nobility: God closely disposing tongues to that vvich in

B. story

story should be most famous. After Vrias the faithful Hettean died for his people & the cities of his God, by good Davids vicked sleight, and David had made that Psalme of repētance to the cōfort of all that should by faith find justice, David comforted Bath suagh, and svware that Salomon should reigne: & called her Bathshebagh בת שבע daughter of Oth. And he savv further that Salomons house vvold not be vpright vvith God, but vvold overthrow the temple & nation *Lev. 26.* and *Deut. 28.* and that Nathans prophecy should come of Salomons next brother: & called him Nathan: that his name should abridge the Prophecy. Bath shebagh בת שבע also hath her honour from God. *Prov. 31.* Being an holy teacher of holy truth, and joying that Christ should come of her, as of Thamar, Rachab, and Ruth the Moabite: and not also of Roboams mother the Ammonite, nor of any King aftervvardes. Salomō vvvas borne about the time that Adoniah defloured Thamar: as the story shevveth: and is cast by the Rabbines and Grekes to be tvelve yeres old vvhen David dieth. His Father and his mother and the Prophet Nathan instructed him in the vvayes of God: & he craved vvisdome of God, and had it above all Kinges: and the more he increased in vvisdome, he taught the people knowvledge, and fitted many Proverbs. Three bookes he left; The Songe of Songes shevvng the ioy of the Church that truly folovveth Christ: and the Proverbs, vvarning much the Tribes that they vvill fall avvay from God. In the same booke he joineth the vvordes

vvordes of Agur Ben Iakeh: a vvise Prophet of his time, vvho in fevv vvordes taught much, of mans corruptiō: and spake of God to dvvell in Christ, named Ithiel, and Vcal, that is vvith me God, euen the Mighty. And Koheleth is his third book. The K. had fover names Salomon, and Iedidiah, *1 King. 12.*, Lemoel, *Prov. 3 1.* and Koheleth: *Eccl. 1.* The notation of the last should here be opened: קהל Cahal the verb is, *Gather*, and the novvne *Ecclesia*, a company gathered to one assembly: as the סוֹסוֹסוֹסוֹ. vvhich at once denied God: *Num. 13.* called there עֲרֵה Ghedah: elsvvhere often קהל Cahal. συναγωγη, *Synagogue*, or *Ecclesia*. Of Gathering the best thing, that is, vvisdome, he is called Koheleth נִקְרָא קְהֵלֶת מִשֵּׁם הַחֲכָמָה הַנִּקְהֵלָה בּוֹ. Aben Ezr. *Ecclesiast. 1.* That is: *He is called Koheleth, by the terme of vvisdome vvhich was gathered in him:* finding by experience that all thinges vnder the sunne are vaine: & common vveales full of folly & madnes: that men should look to the Kingdome of Christ in heaven. The Lxx. made a nev terme of their ovvne, *Ecclesiastes*: a vvise Doctor. And this book commenteth vpon Nathans Prophecy, cited afore: and teacheth closly, that many Kinges of his posterity by foolishnes vvold breake the hedge, that Serpentes should bite them: & vvold speak great vvordes, as did Roboam, so foolish as one that knevv not the vvay to the city. And he himselfe, vvvas entangled by his vvives to build Idolea for them: But he proclameth their vvickednes: and hovv Iedidiah, the beloved of God vvvas delivered from them. None should doubt

but that he is in the Kingdome of heaven : seing all the Prophetes be there *Luc. 13.* and he spent all his life to teach the vanities of this vvorld. His posterity ended in Iechonias: and the Ievves misse of all the Prophetes meaning, vvhich say: that Messias should come of Iechonias: vvho left no child naturally: *Iere. 22.* But sonnes to his Kingdome many. *1 Chr. 3.* & Salathiel of Nathan *Mat. 1. Luc. 3.* This poinct should specially be noted of Christianes. The Ievves vse all endeavour to overthrow S. Luk for our Lords Kindred: & mightily labour to prove that Salathiel vvvas naturall sonne to Iechonias: and not onely S. to the Kingdome: as troupes of others *1 Chr. 3.* but properly sonne, as any other to his father, in private spech. And as they look for a pompous Kingdome: so they continue against Gods oth, the line of Salomon: in Sanedr. fol. 18. Perec 10. atticle 12. in these vvordes.

וכלל יסור זה שאין כלל לישראל אלא מבית דוד ומורע שלמה
בלבר וכל החולק על המשפחה הזאת כפר בשם השם יתברך ובבריו
נביאיו:

This rule is a foundation: that no King may be accepted for Israel, but of the house of David & of the sede of Salomon only. & Who so is a schismaticke against this family, denyeth the name of the blessed God, & the vvordes of his prophets. Thus expressly they teach that Messias must come of Iechonias: & knowv that S. Luke & our Gospell falleth vvher that is graunted: vvhom I ansvveare in myne ebrevv treatise to Prince Henry. And I have shevved of the grosnes of our table elsvvhere.

A paraphrase

PARAPHRASE

Abridging the book:

VVITH OBSERVATIONES OF

speches toyvching the holy Ttinity,

*& of Iudaisme, stumbling against Ko-
heleth even vnto this
day.*

LL this book of Coheleth or Salomon, tendeth, as vvas shevved, to open Nathans spech, *1 Chro. 17.* touching the Eternall throne of David: And this sylogisme ariseth hence by the lewes graunt: in the Chaldy vpon this place.

If all things vnder the sunne be subiect to extreme vanitie: the Eternall throne promised vnto David, must be of an other world.

But all thinges vnder the sunne be subiect to extreme vanitie:

Therefore this is all the Man, to looke vnto the iudgement of God for an other world, and vnto the throne of the better stay!

The proposition is omitted, as lapped in the Prophecy.

Shortnes
of life.

vwise poli-
cy cannot
help com-
mon vvea-
les so ma-
ny be im-
perfectiōs

Chap.

Pleasures,
vvisdome,
& royaltie
are but va-
nity.

of Nathan closly: and not to be opened directly to the prophane: vvhovvold cōtemne all spech of the vvorld to come. And the humble vvold sone conceave it. The assumption is proved by a plentiful induction, going through all mans state. And these be the chief heades. The shortnes of mans life passing as a vapour. The Sun, vvind, and vvater, never resting in one place, picture our state, and cause our change: our eyes can never be contented nor our eares: & yet nothing is nev: but forgetfulness maketh things past to seme nev. And to marke mens actions, Koheleth, that gathered all vvisdome by experience, being a King, and in Ierusalem the glory of the vvorld, should passe all: that none coming after him should excede him. He considered the cariage of the vwise, and of the mad vvorld: and savv that the croked vvold not be streightened, and the imperfect could not be made vp. He tryed pleasure in
2. his great cheer, & his thousand vvomen. That became nothing vvorth. He joynd vvisdome and royall majesty togeather, in all pompe, and stately vvorkes and delites. But all vvas vanity. Though vvisdome passe folly as darknes passeth light: yet this event have both, that both sone die, and theyr memorie. And vvhat the vwise by care never resting doth bring about, a foolish heyre, as Roboam and his house, almost all the race vnto their end in Iechonias, by vvicked madnes destroy. The best thing vvich the vvifest vvold vvish is contentement, in vsing their present travell. But Gods variety in governing mans tymes & seasons in birth,
death

death; planting, rooting out: seeking, rejecting, love
 and hatred, this checketh all hope of resting in conten- **Chap.**
 tement of wealth gotten. And God vsed this variety in **3.**
 his judgements that men should feare him. But the
 thorny cares & pleasure, choke the meditation vpon
 Gods worke. And thus the wisdom of the best can-
 not bring any sound state. Now folies be infinite. In
 courtes of judgement, might overcometh right: and
 men are become beastes: and for all things vnder the
 sunne, as the one dieth so dieth the other. And vwho
 considereth the spirit of a man, that it ascendeth vnto
 God; scant any: But men live as not beleving, or not
 regarding the soules immortality. And the wisest can-
 not look for vse of their ovne, for oppressours vnre-
 sistable are in every place: that the heathen saw how it **απιστον**
 was best never to have bene, & next, to dye quickly. **μη**
 Envy of life, bretheth in others slouthfulness. vherby **φυναι.**
 the poore in all common weales be infinite. And their **The hea-**
 misery bredes a contrarie, in some rich: that being vvi- **then sen-**
 thout kindred, yet they have none end of their labour. **tence was**
 Yea the rich Kinges nether for them selves nor other **aforsfrom**
 have any happy case. A wise child in prison, as Ioseph, **God.**
 is in better case then an old foolish King, as Ioas. And
 Kinges were borne poore & naked: and may come to **Slouth**
 the same case: and people be still vvery of the present, & **mother of**
 men vnder Kinges had nede of continuall prayer: and **poore**
 in prayer, much babling & rash vovving encrease va- **folks.**
 nities in the best busines. And for the oppression by **Covetise-**
 the mighty, many are amazed: and know not how **les.**
 the **cha. 5.**
Cha. 4.

Oppressio
ignomin.απιστον
μη
φυναι.
The hea-
then sen-
tence was
aforsfrom
God.Slouth
mother of
poore
folks.Covetise-
les.

cha. 5.

The pre-
set is soon
loshed.

Cha. 4.

a they the
high God.
as God
thy crea-
tures.
chap. 12
Husban-
dy full of
cares.
Riches be
vncertain.

the holy (a) Trinity is above all, & hath a tyme for jud-
gement : But the most, think ther is no God. Novv til-
lage vvold seme a contented life: better then marchan-
dise: vvher mony multiplyeth not: but by care and ha-
zard. Here, as vveth encreaseth, the servantes that
spend it encrease : and the masier hath no more then
they, saving only the sight: and the servantes slepe is
svvete: but care suffreth not the master to slepe. And
often falleth the rich to be vvorth nothing: and onely
contentement here is good : but to vse the goodes got-

Ch. 6.
Many chil-
dren: in A-
rabian po-
verty are a
miserie.
one in Is-
rael had
600.

ten, that is a gift of God. Often the vvethy are cut off
from vse of their ovvne; long life & many children cā-
not in poverty make one better then the vntimely
birth: yea though a man live in poverty tvvo thousand
yeares. All must come to one place. And this befall-
eth all men that the soule is never satisfied. By this
the vvethy vvise man or foole hath no sound preemi-
nence, nor the poore of knowvledge, inferioritie, in
vvalking afore the living. The notation of Adam

Adam the
name tel-
leth man
of his
frailty.

should teach of his nature: for the first names expres-
sed the natures of the thinges named: and it is evident,
that he is but earthly Adam, and is not able to strive
vvith his stronger: and vvho knowveth vvhat is good
for man in the dayes of his life that are but a shadow, &
vvho can tell him vvhat shall befall him. Therefore
ther is no true joy in this life: but a good name before
God is better then any vveth: vvherin precious oinct-
mentes in the East, vvhere the chiefest, and better is the
day of death, then the day of birth, and the house of

Sad medi-
tation of
death is
the best
thing.

mourning

mourning then the house of feasting: for the mourning house is the end of all, and the liuing vwill take it to hart. The practise of vvise & foolish shew this. For the vvise goe to the house of mourning, the fooles to the house of banqueting. So the check frō the vvise is better then the songes of fooles. For as the voice of thornes is vnder the pot, such is the laughter of fooles. And because oppression from the stronger driueth men to madnes: & bribes again destroy their hartes, the good end is better then the good begining, and patience better then anger. A man must be slowv to anger: for anger resteth in the bosome of fooles. As this proceedeth not of vvifdome to aske: vvhy vv ere the former dayes better then these. VVifdome is good vvith vv elth, vv hile men liue. Both bring a sheltre. But vvifdome is the better, it faueth him that hath it. And here vvifdome shewveth it selfe: euen in humblenes not hoping to streighten that vv hich God hath made croked: rejoyce vvith the rejoycing: and vvepe vvith the vveping dayes. God hath so set one by the other, that none can finde fault. The just perisheth in too straite justice, & the toylesome holdeth one long in his toyle. Be not toylsome to much nor too vvise: and play not the foole: it vvill bring death before the ordinarie course. It is good to kepe betvvixt both: as they that feare God vvill. VVifdome vvill strengthen more then ten rulers: though in many thinges all stumble. And this poinct of vvifdome hath great vse, not to regard all evel tongues: for all speak evell of others & the tōgue cā not be bridled. This kohe

Evell vvo-
men a co-
mon mis-
chief are
vvoise the
death. Sa-
lomon &
Ieremies
age felt
that.

Cha. 8.

Kinges of
fences are
very hard
to be cured
& avoided:

All death
knocketh
poore co-
tages, and
Kings Pal-
laces vvith
an equall
force.

leth tried: & sought still to find reasons for all cariages. But that vvas far off. Novv the far off and the depe vvho can find out. But in trying the madnes of folk, Koheleth found by his thousand vvives, that an evell vvomā vvvas bitterer then death. This he found: examining one thing by an other to find out devises. But this he could not find out: though in men one of a thousand, Koheleth vvold find out the subtilest devises, yet of a subtile vvomans devises in all that number, he could not. They made him build houses to strange Gods: vvhervpon the Kingdome first rented, after vvardes, perished. And this, Koheleth found generally true: that God made Adam plain, but they found out many invē-tiones. And so doe their children in all folly. And vvho is as the vvise man? vvho is like him that knowveth the nature of matters. VVisdome lighteth the face of a man: and the hardenes of his face vvilbe changed. As vnlearnednes bredeth boldnes: and judgement, lothnes to be meddling. And it avoideth the calamities that come from governoures oppression. Herein visdome vvold kepe the Kinges lavves, in the Lord: and not resist au- thority: for he carieth not the svvord in vain. But he that doth vvell shall have praise of the King. But here men brede them selves much sorovv, not knowving vvhat vvill befall them. And this vanitie is comon, that men consider not, rulers nor subiectes, hovv sodenly death vnexorable, (against vvwhich ther is no striving) ceaseth vpon men. By vvant of vvisdome herein men vvilbe ruling men, to their ovvne harme. In that case
Kohelet

Koheleth sayv the vvicked buried: vwhen they vvent
 avvay, and passed from the holy place of judgement, &
 vvere forgottē in the citie vvher they had so done. And
 this vanitie might teach, that no throne acceptable vn-
 to God, can be found in this vvorld. But by not knovv-
 ing Gods dealing herein, men fill this vvorld vvith va-
 nity. Because judgemēt is not shewed quickly vpon evel
 vvorkes, mens hartes be fully caried to doe mischief. But
 the vvise Koheleth vvould tell, though the vvicked doe
 vvickedly an hundreth fould, and live long: yet it shal be
 vvell vvith the Godly: & not vvith the vvicked vvwhose
 dayes are but a shadovv. An other secret government
 of God, teacheth the vanity of this life, that the just are
 plagued, and the vvicked prosper. This teacheth that
 ther is an other vvorld of recompense: as in the Parable
 of Lazarus and Dives. In this diversitty quiet enioyng
 of the present vveth is all that a man can have of his
 travell. And for mans busines restles and slepelesse, not
 the vvifest can see the reason of Gods vvorkes. By out-
 vvard prosperity, the just and vnjust are not discovered
 often tymes. Hence Epicures exhort one an other vvith
 longe orationes to present pleasures: vvwhile not the
 svvift have the gool: nor the valiant the victory, nor the
 vvise, the bread, nor the cunning, favour, but a tyme
 and occurrant befalleth all. And men knovv no more
 their time, then fish or foule that be caught in a net, and
 snare. VVithout speciall vvisdome, this vvill not be
 shunned. VVisdome is soone contemned. This exam-
 ple may be pregnant. A litle citie besieged of a great
 Kinge

The fore-
 vves of the
 just in this
 vvorld,
 shew
 that all
 Good is to
 be hoped
 in an other
 vvorld.

Epicures
 fill king-
 domes by
 blindnes
 herein. & as
 fish & fou-
 les men
 are shamed,

vvisdome
is in cities
in the best
desert some
forgotten,

Folly in
one & in
one thing
doth much
ha. me.

Hatted
from ru-
lers makes
many leave
the care of
their place
to their
harme.

King, by a poore mans vvisdome hath ben saved. But that poore man is soone forgotten, yet vvisdome is better then strength: though the vvisdome of the poore is contemned, & his vvordes are not heard. The vvordes of the vvise in quietnes are heard, more then the cries of Lordes over fooles. VVisdome is better then armour of vvarre: and one that misseth of it, asa Lord over fooles, vvill lose much good. As one dead flye putrieth much precious oinctement, so a little folly marreth a man precious for vvisdome & glory. VVisdome is rare: and to have the hart on the right hand. But to have the hart on the left hand, that is comon to the foole: vvwhose hart faileth in the plain vvay, and he telleth all that he is a foole. And in such a vvorld, vvhat study of the Lavv can brede a blessed throne on earth. The Spirit of rulers often riseth against a dutifull subiect: as did Salomons against Ieroboam: he left his place and fled to Egypt: and became the ruine of Salomons throne. Here a soft cure might have delayed much sinne. An other evel is great and comon: appearing notably in the vnlavvfull kingdome of Ephraim. The fooles of the ten tribes vv ere set on high, and false Prophetes; and the truly rich fate dovvn e lovvn. Servantes fate on horseback & Princes vvalked vpon the ground. This people might knowv that great is the vanity of governements here. Roboam in Iuda likevvise payd the price of that, extolling foolish yonge men, and contemning old sages. And King Ioas most notably: yelding from his rich counsellors, to the foolish Idolese-

vers

vers. And his grandfather Ioram greatly wanted wisdom that lost all Edoms subjection, and advanced fooles to kill his owne bowels, and to dye by torment of bowels. And as Saul by folly hoping to defeate David, digged a pit vvhich him self fell into : So King Ochozias joyning vvith Israel, brake an hedge, that the Serpent Iehu stange him. And of all Kinges wanting wisdom, and of all in high place, and of ill bent, away from God, these Proverbes vvill be verified, he that removeth stones vvill be greved by them, and he that cleaveth vvood, shalbe indangered by it, yf the iron be blunt, and a man vvhatt not the edge, but be vehemēt in strength : vehemency in a blunt cause, vvill cause danger. VV wisdom from Gods vvordes of right, vvill only bring good successe: teaching to bevare of Satans deceites, vvher a sting at the first is past cure. All the Kings of Israel folovved Ieroboams vvorshipping of calves : being so strong at the first : vvithout vsing holy aduise : that aftervvardes ther could be no vse of enchanters. All the Prophetes vvarnings vv ere nothinge: all that Ionas vv hale, and Nineuie taught: all that Osee, Amos, Esai, and Micha told, vvrought litle good. As deaf adders they stopped their eares: and vvould not heare the voice of any inchanter. Yet the vvordes of the mouth of the vvise doe beare grace: as specially the speeches in David for the Kingdome of Christ: but the lips of the foole Ieroboam svalovved vp all his house, vvhen he bade vvorship calves at Dan and Bethel, and forbade to go vp to Ierusalem. The begining of the

*Hoseas,
Amos,
& E. sai
blame
Israel
for this.*

Ch. 1. 11.

vwordes of his mouth vvas foolishnes, and the end of his mouth an e vell madnes. The other Kinges foolish before God, multiplyed vwordes against Iudah, but saw not their fall. Great toyle they tooke, familie after familie, and vwearied them selves in their Idoles: being as men that knevv not the vway to the city. And such vvere all the Kinges of Israell, and the vvicked of Roboams Kingdome. And vvo be to the kingdome, vvhere the Princes be given to feasting: as the true noble and sobre bring happines. A Kingdome is like an house: vvher by slough the timber vvork rotteth, and by dissolute hād, the house vvilbe dropped through: vvhen they make feastes for laughter, and that vvine chear the hart, and mony must afford all. And herein the meddlers vvith Kinges find their ovvne ruine; & this vanitie is comon. But they that look to the kingdome of Christ, vvill not in thought medle vvith Cæsar: for listeners vvill fly to report all that is once vttered. But men should ambitiously seke to meddle vvith their ovvne matters, and to do good for the hope to come: as Pilgromes & strangers. This vvil be a casting of seede vpon moyst ground: vvwhich vvill fructifie: that as one soovveth he shall reape. Therefore vvile vve have time vve should doe good to all: lest God alter our ability, or occasion. The cloudes and trees teach that: the cloudes fall to moysten the hearbes, and vvher the trees fruct falleth, gatherers vvilbe ready. And herein vve should not be casting doubtes, eyther for others successe, or lest vve in time vvant our selves, of our joyes. The husbandman plovveth

with in hope: not loking to the cloudes for sowing or reaping: as vve knowv not the vvindes vvay, nor the Embryones growth, so vve knowv not hovv sone God altereth times from life to death: from planting to vn-rooting, from building to breaches: from laughter to vveping, from seeking, to losing: from spech to silence, from love to hatred, from peace to vvarre: from youth to old age, morning and evening vve should not be vveary doing good: for in due tyme vve shall reape, yf vve doe not faint. It is a good thing for one to chere his ovvne life, vvill mans hart say: but long and mery life vvilbe nothing sauing vanity: vvhen vve thinke vpon the tyme after this life, hovv it shall never haue end. This thought vvill make yong men litle joy in the morning of age: considering that God vvill bring them into judgement. And the vvekenes of our earthly tabernacle should put vs in mind hourelly. For dayes void of all delite vvill sone come: vvhen our eyes, ribbes, armes, stomake, eares, and tongue, and all helpes of voice & the legges faile: & graynes buddeth, & vve are shaken off like a grashopper: and the chine & liuer & brain pan all vvilbe rent, and man returneth to his endlesse home, & mourners go about in the strete. This may teach vs hovv all temporall thinges be vaine, & teach from Scriptures to find out Christ his Kingdome: that vvhen the outvvard man is corrupted, the invvard man be fully renewed. For Christ is our life: and to die in him, that is all our gain. And mans sone passage hence vp to Goddes throne, to receaue according to the

In this variety vve should seeve the tyme: & omit no occasion, and Israel had experience of all these vvher the elected fathers had often sones rejected, and fathers lost left sonnes to be found out: till vvhole apostasie rooted out the nation.

Chap. 12

all joy faileth: & sorrow vpō sorrow beyalleth.

the vvorkes done by the body, good or evell should print this in our hartes. And vve should giue more abundant hede to Koheleth his vvordes: lest they flow aside from our eyes, as they from Ephraim, *Prov.* 3. and from the men of Ierusalem: *Eb.* 2. vvhom sin platting about them entangled to destruction. Koheleth, as all the other Prophets, hath vvordes of delite, & Scripture of right: vvordes of truth: as Goades to direct vs, & nailes fastened, in the shepe foldes, geuen from Christ the only Shepheard, of vvhom Dauid spake *Psa.* 72. his last vvordes: & therin these. Blessed be the Eternall, God, the God of Israell, & blessed be his glorious name for euer: and let all the earth be filled vvith his glory. Amen, yea amen.

A

TREATISE OF THE

Holy Trinity

NOW, for the trinity, I will folow those textes at which the very Iewes be amased, & I will make my style all together from theyr vvordes, saving that, their future, for MESSIAS to come, I will turne into the tyme passed. In the Babylonian Thalmud in Sanedrin fol. 38. excellent places be cited for vnyty & plurality: touching also MESSIAS from Dan. 7. wher Rabbi Sadaias speaketh matter worthy regard: also from Ex. 23. wher Ramban writteth well: & Isaac Ben Arama vpon Ex. bringeth the whole Thalmudiq; consent that MESSIAS is greater then the Angels & inferreth therupon that he must be God: which matter Koheleth toucheth for plurality of Persones, in Boreeicha Thy creatours. I have ioined an Ebrew style to the English: that the one may help the other.

OF

THE VNITY IN GOD.

HEAD AND PLVRALITY

of Persons.

THE ETERNALL, our God, the Eternall is one: & his nature is made knowven by himself: for the Persons, the father, the Sōne, & the holy Ghost, & vve must folovv & marke the mystery of the Scriptures for the plurall number, and for the Sonne of God: and for the holy Spirit. In these there is a great mystery: *Let VS make man according to OVR image:* This for the persons. And for the vnity of natures this: *God created man after his owne image.* SO, *Come Let VS goe downe, and Let VS confound there theyr Lippe.* And, *the Lord Went downe to see the city, and the towre.* And, *For there, Elohim WERE reuealed vnto him: & the God which heard me in the day of my distresse:* And, *who is like thypeople Israel, one nation on the earth for whom THEY went, euen Elohim, to redeme them vnto him selfe, for a People, And, Vntill THRONES were set vp: and the Euerlasting Sate: What is to be said of that, One for himself, & one for the Sonne of David: as it is written: behold with the cloudes of heauen one like the Sonne of Man came: This is Messias our righteousnes. And is it not written of the Messias: Mecke and riding vpon an Asse? in deed he came in humblenes, & came not v-*

D

pon

על שלוש מדות האלהות

יהוה אלהנו יהוה אחד ומציאותו מידעה לו
 על מדותיו האב הבן ורוח הקדש : ועלינו
 ללכת ולשמוע בסוד המקרא : על מספר
 רבים ועל הבן ורוח הקדש : באלה סוד גדול
 נעשה אדם בצלמנו על המדות : ועל איחוד
 המציאות : ברא אלהים את האדם כצלמו : כן
 הבה נרדה ונבלה שם שפתם : וירד יהוה
 לראות את העיר והמגדל : כי שם נגלו
 האלהים : לאל העונה אותי ביום צרתי : ומי
 כעמך ישראל וגומר אשר הלכו לו אלהים :
 עד די כרסון רמיו ועתיק יומין יתיב מאי
 איכה למימר אחד לו ואחד לכן דוד דכתיב
 ארו עם ענני שמיא כבד אינש אתי : זה הוה
 משיח צדקנו והלל כתוב על משיח עני
 ורוכב על חמור אלא בא בענוה ולא בא
 בסוסים בגאור ואשר כתב עם ענני שמיא
 הם מלאכי צבא השמים זו היא רוח הגדולה
 שנתן הכבוד למשיח ככתוב עם ענני שמיא

pon horses with pride. And whereas it was written with the cloudes of heaven: They are the Angels of the host of heaven. This is the great dignity which the Creatour gave Messias. And to the Everlasting did they bring him: as it is writtē: The Eternall sayd unto my Lord, sit thou on my right hand; & c. A certain Saducie said, to Rabbi Idith in the Babil. Thal. San. fol. 38. It is written: & to Moses he said: Come up unto the Eternall: unto me: he should have said. This is Matatron (the Angel that led the People) of whome it is written. My name is in him. It is written: rebell not against him, he will not beare with your sinnes. Mark also the commentary of Ramban upon these wordes; Behold, I send myne Angel before thee, to keep thee in the way, & to bring thee into the place which I have prepared: regard him, & obey his voyce. Provoke him not, for he will not forbear your sinnes: for my name is in him. Thus there speaketh Ramban. In the propriety of the text, this Angell which is promised here, is the Angell the redemer in whom the great Name (God) is For in lah Iehova is the Rock Everlasting. And the same said: I am the God of Bethel. It is the manner of the King to tary in his house. And the Scripture calleth him Angel because the world is governed by this Person. And vvordes of the generall Rabines concerning Christ are these: in Isaak Ben Arama vpon the Lavv fol. 76. Our Doctours say, Who art thou great mountayne? This is Christ. And therefore is his name called greate? because he shalbe greater then the Fathers, as it is written: Behold my servant shall prosper, he shalbe high & exalted; He shalbe higher then Abraham & exalted above Moses: & he shalbe farre above the Angels

אז הוֹאֵה גִדּוֹל בְּמִשְׁלֵי יָדָיו עֹתִיק יוֹמִים
הַקְרְבוּהוּ כְּרִכְתִּיב נֶאֱמַר יְהוָה לֹא דָנִי שֶׁב
לִימִינִי : אָמַר הֵהוּא צְדוּקִי לְרִבִּי אִידִית כְּתִיב
וְאַל מֹשֶׁה אָמַר עֲלֵה אֵל יְהוָה עֲלֵה אֵלֵי מִיבְעִי
לִיָּה : אָמַר לוֹ זֶה הוּא דִּי כְתִיב שְׁמִי בְּקִרְבּוֹ
דְּבָרֵי רִמְבֵּן עַל : כִּי שְׁמִי בְּקִרְבּוֹ : דְּרֹךְ הָאֱמֶת
הַמִּלְאָךְ הַזֶּה שֶׁהוֹבִטְחוּ בּוֹ בְּכֹאֵן הוֹאֵה
הַמִּלְאָךְ הַגּוֹאֵל אֲשֶׁר הֵשֵׁם הַגְּדוֹל בְּקִרְבּוֹ
כִּי בֵּיהּ יְהוָה צוּר עוֹלָמִים וְהוּא שֶׁאָמַר אֲנִכִּי
הָאֵל בִּיתְרָל כִּי דְרֹךְ הַמֶּלֶךְ לִשְׁכּוֹן בְּבֵית :
וַיִּקְרְאוּ הַכְּתוּב מִלְאָךְ בַּעֲבוּר הַיּוֹרֵת כֹּל
הַנִּהְגָּת הָעוֹלָם הַזֶּה בְּמִדָּה הֵיא וּדְבָרֵי הָרִבִּים
עַל הַמְּשִׁיחַ אֱלֹהֵי הֵם בְּסִפְר עֲקִידַת יִצְחָק
אָמְרוּ חֲכָמִים מִי אַתָּה הָרַ גְּדוֹל זֶה מְשִׁיחַ
וְלִמָּה נִקְרָא שְׁמוֹ גְּדוֹל כִּי יֵהִי־הוּא גְּדוֹל
מִהָאֲבוֹת דְּכְתִיב : הִנֵּה עֲבָדֵי יְרוּסָה וְנִשְׂאֵי יְרוּסָה
מֵאַבְרָהָם וְנִשְׂאֵי מִמֹּשֶׁה וְגַבְהָ מֵאֹד מִמִּלְאֲכֵי
הַשֶּׁרֶת דְּכְתִיב בָּהֶם וְגוֹבֵה לָהֶם וַיִּרְאֵה לָהֶם
וְאֵלֵינוּ וְכִינּוּ וַיִּשְׁכִּילוּ וְאַתָּה יָדְעוּ כִּי מֵעַלְיָתָ

Of the Trinity.

of ministry: of whom it is written Ezek. I. They had height,
& they had terrour. And if they mark & understand this, they
doo know that the dignity of Messias is above the Angels of
ministry. In that sense should not he be God himself: as they
appropriate unto him this honorable title. This hath Ben Ara-
ma. And most playnly doth the same mans vvordes say,
that God spake this of Messias: ps. 89. I wil be his father, &
he shal be my sonne. As Aben Ezra saith of, Kisse the Sonne:
This is Messias. And of the holy Spirit. Gen. I. 2. they
say: This is the Spirit of Messias the King: Zohar upon Gen:
and comonly from Ieremy 23: as in Bathra. sect. 5. fol.
75. B. That he is, Iehouah our righteousness. And thus they
doe in vvordes agree vvith our holy Apostles. But they
turne aside like a vvarping bovv: vvherof I vvill novv
speake by the helpe of God.

D iij

הַמְּשִׁיחַ עַל מְלָאכֵי שְׂרָתָ: עַל זֶה הָעֲנִין לֵאמֹר
 יְחִיב הַיּוֹתוֹ הוּא עֵצֶם הָאֱלוֹהִים כְּאִשְׁרֵי יְחִסּוֹ אֶל
 מֵאֲמֹר הַזֶּה הַנִּכְבָּד: גַּם הֵם בְּאֵר הַיִּשִּׁיב
 הַתּוֹדוֹ כִּי עַל מְשִׁיחַ נֵאמַר: אֲנִי אֶהְיֶה לוֹ לֵאמֹר
 וְהוּא יִהְיֶה לִי לְבֵן: כִּמוֹ כֵּן אֲבֵן עוֹדָא דְכַתִּיב
 נִשְׁקוּ בְּרִי בְּנֵי עַל מְשִׁיחוֹ גַם עַל זֶה וְרוּחַ
 אֱלֹהִים מִרְחַפֶּת עַל פְּנֵי מֵיִם אֲמָרוּ זֶה רוּחִי
 דִּי מִלְכָּא מְשִׁיחָא וְתַמִּיד הַמְּשִׁיחַ נִקְרָא יְהוֹה
 צְדִקְנוֹ כִּמוֹ בְּכַתְרָא: הַסְכִּימוּ הַרְבֵּנִין בְּמִלִּין עִם
 דְּעַרְתָּ דוּחַ הַקֹּדֶשׁ אֲךָ נָטוּ אַחֲרֵי כֵן
 נִקְשְׁרִימָה: אֲסַפְרָה בְּעֹזֶרֶת הַשֵּׁם עַל
 מִינּוֹתָם:

גַּם אֱלֹהֵי נִאֲמָרִים בְּסוּד הַתְּעוּ אוֹתֵי
 אֱלֹהִים: אֱלֹהִים קְדוּשִׁים הוּא: יַחְזוּ פְּנֵימוֹ:
 יְהוֹה עֹשֶׂיךָ בְּעִלְיֶךָ: גְּבָהִים עֲלֵיהֶם: בּוֹרְאֶיךָ:
 עִם קְדוּשִׁים נִאֲמָן: קְדִישֵׁי עֲלִיוֹנִין: מִי הַקִּים
 כֹּל אֲפִסֵּי אֶרֶץ מַה שְׁמוֹ וּמַה שֵּׁם בְּנוֹ אִם
 חֲדָע: אֱלֹהֵי וְכִיּוֹצֵא בָהֶם מֵאֵת יְהוֹרָת
 מִלְּפָנָיו: וְהַמְּשַׁכֵּל יִבִּין:

OF
 IVDAISME DISAN-
 NVLLING COHE-
 LETH AND ALL
 the Bible.

One great Rabbim who lived 423 yeeres agoe, who gathered the Ierusalem Thalmud and the Babylonian into an easier order, & translated what he bringeth into familiar Ebrew: (they be rare Iewes that vnderstand the Ierusalem, or the Babylonian specially) He endeth his volumes in the common place of Messias: who shalbe translated & cited in his own wordes: to shew howe the whole nation misseth extreamely of Christ, the end of the law: though in tounge, they agreed with the Apostles.

Rambam, or R. Moses Ben. May-
 mony in Misnaioth Tom. 4. tract.

Kinges Sect. 11. & 12. thus writeth.

Messias the King shall stand vp & restore the Kingdome of the house of David to the old state of the first gouernment: & he shall build the temple, & gather the dispersed of Israel, & the Lawes shalbe restored. They shall offer their offrings, and keepe the seauenth yeeres rest, according to euery commaundement delineated in the Law. And euery one that beleueth not in him, and he that looketh not for his comming, he denieth not onely all the other prophets but also the Law, & Moses our Doctour. For behold the Law testifieth of him: as it is said: And the Eternall thy Flou-
 im shall restore thy captivity and pity thee, and gather thee againe, &c. After thy dispersion shalbe into the extremity of the heauens: Yet the Eternall will bring thee againe. And these speche set fourth in the Law, they are abridgements of all the speeches which are spoken by all the prophets. And specially in the
 Section

המלך המשיח עתיד לעמוד ולהחזיר
מלכות בית דוד לישראל הממשלת
הראשונה: ובונה המקדש ומקבץ נדחי
ישראל וחוזרין המשפטים בימיו כשהיו
מקודם מקריבין קרבנות ועושין שמטין
ויובלות ככל מצותה האמורה בתורה:
וכל מי שאינו מאמין בו או מי שאינו
מחכה לביאתו לא בשאר נביאים בלבד
הוא כופר אלא בתורה ובמשה רבינו
שהרי התורה העידה עליו שנאמר ושכ
יהוה אלהיך את שבותך ורחמך ושכ
וקבצך וגומר: אם יהיה נרחק בקצרה
השמים והביאך יהוה: ואלו הדברים
המפורשים בתורה הם כוללים כל
הדברים שנאמרו על ידי כל הנביאים אף
בפרשת בלעם נאמר ושם נבא בשני
המשיחים במשיח הראשון שהוא דוד
שהושיע את ישראל מיד צריהם ובמשיח
האחרון

Section of Balaam as is spoken, and there he speaketh of two Messias: of the first Messias which is David which saved Israell from the hand of their enemies: And of the latter Messias, which shall stand up of his children: which shall teach Israel in the end. And in the former place he saith: I shall see him: But not now: I shall view him, but not neare: This is King Messias. A star from Iacob: This is David: & a scepter: That is King Messias: And He shall smite the Lordes of Moab, He, is David: as it is said: And he stroke Moab, And measured them by corde: And he shall unwall all the sonnes of Seth: He is Christ the King: as it is said: And he shall rule from sea to sea. And Edom shalbe an inheritance: Euen to David as it was said. And Edom became servants to David. And Seyr shalbe an inheritance: &c. This is to Messias the King. As it said: And Saviours shall arise on mount Siō &c. Also concerning the cities of refuge he saith: thou mayst adde yet three cities &c. But this hath nener bene done. And the Lord did not commaund any thing in vaine. But the case standeth according to the wordes of the Prophets: & it needeth no disputing for all bookes are full of this matter.

And Let it neuer come to thy minde that Messias the King needeth to worke by signes and wonders: For beholth Rabbi Akiba was a great Doctor among the Doctours of the Thalmud: & he was Harnes bearer to Ben Coziba, the King, & he thought that he was the King Messias. Both he deemed, and all the Doctours of his age, that he was King Messias, untill he was killed for Sinne. When he was killed, they knew he was not: And the Doctours asked of him, for no signe for no wonder. And the ground of the matters thus standeth: That the Law, that the statutes & rightes of it, stand for euer, yea for euer & euer. And nothing maye be added, nothing may be taken away. And if a King stand up from the house of David studieng the Law, & busied in the co-

האחרון שעומד מבניו שמושיע את ישראל
באחרונה ושם הוא אומר אראנו ולא
עתה זר דוד אשורנו ולא קרוב זר
מלך המשיח: דרך כוכב מיעקב זה דוד
וקם שבט ישראל זה מלך המשיח ומחץ
פאתי מואב זר דוד: וכן הוא אומר ויך
את מואב וימדרם בחבל: ויקרקר כל בני
שת זר מלך המשיח שנאמר בו ומשלו
מיס עד ים: והיה ארום ירשה לדוד
שנאמר ותהי ארום לדוד לעבדים וגומר:
והיה ירשה וגומר: זר המלך המשיח
שנאמר ועלו מושיעים בהר ציון וגומר:
ב אף בערי מקלט הוא אומר אם ירחיב
יהוה אלהיך ארץ גבולך ויספת לך עוד
שלש ערים וגומר: ומעולם לא היה דבר זה
ולא צוה הקדוש ברוך הוא לתוהו אבל
בדברי הנביאים אין הדבר צריך ראיה
שכל הספרים מלאים בדבר זר: ג ואל
יעלה

maundementes as David his father, according to the written Law, & the Law of traditions, and compel Israel to walk in it, & to repair the ruins of it, & to fight the warres of the Eternall, behold this is sure, that he is the Messias, yf his doing prosper & he build the temple in place, & gather the dispersed of Israel, behold that man is Messias out of all doubt. And he will settle all the world, to serue the Lord together: As it is said: then I will turne vnto nations pure Lippes, that all may call vpon the name of the Eternall & serue him with one accord. Perek: or Section 12. & the last of all his Thalmud. Let it not come into thy hart, that in the dayes of Messias, any thing shalbe abrogated from the custome of the world, or that any newnes shalbe in the frame of the world. Nothing so. The world goeth on in the same rate and that which is said in Esay And the wolf shal dwell with the Lambe: & the Leopard shall lodge with the Kid, that is a parable and a dark spech. The sense of the spech is: That Israel shall dwell in safety, among the wicked of the world: which are Likened to the wolf & Leopard. As it is said: the Euening vwoolf shall spoyle them, & the Leopard shall vwatch at their cities. And they shall turne vnto the Law of truth: and they shall not spoyle, nor destroy, but shall eat their store in quietnes: as Israell. as it is said: The Lyon as the Oxe, shall eat strauv. And so in other matters the like which are written of Messias, they are resemblances. And in the dayes of Christ the King it shalbe knowen to all, what thinges were resembled: and to what matters the hid meaning tended. The Doctours say ther is no differēce betwixt this world, & the dayes of Christ, but onely the service vnder the Kingdomes. It may be sene by the propper sense of the prophets, that in the begining of the dayes of Messias shalbe the warre of Gog and Magog, & before the warres of Gog & Magog, a prophet shall stand vp, to settle Israel, & to prepare theyr hartes,

יעלה על דעתך שהמלך המשיח צריך
 לעשות אותות ומופתים אין הדבר כן
 שהרי רבי עקיבא חכם גדול מחכמי
 משנה היה והוא היה נושא כליו של בן
 כוזיבא המלך והוא היה אמר עליו שהוא
 המלך המשיח: ודמה הוא וכל חכמי
 דורו שהוא המלך המשיח עד שנהרג
 בעונות כיון שנהרג נודע להם שאינו ולא
 שאלו ממנו חכמים לא אות ולא מופת:
 ועיקר הדברים בברית שהתורה זאת
 חוקיה ומשפמיה לעולם ולעולמו עולמים
 ואין מוס' פין עליהן ולא גורעין מהן:
 וואם יעמוד מלך מכית דור הוגדה
 בתורה ועומק במצות כדור אביו כפי
 תורה שבכתב ושבעל פה ויכין כל ישראל
 לילך בה ולחזק ברקה וילחם מלחמותיה
 הרי זה בחזקת שהוא משיח אם עשה
 וחצליה ובנה מקדש במקומו וקבצ נדתי
 ישראל הרי זה משיח בודאי: ויתקן את
 העולם

hartes, as it sayd: Behold I send vnto you Elias &c. And he cometh not to Pollute the pure, or to purifie the polluted, nor to disable the fully allowable, nor to allow the manifestly disallowable, but to settle peace in the World: as it is said, & he shall turne the hearts of fathers vnto the Children. And there be some of the Doctours who say, that before the coming of Messias, Elias shall come: But all these matters & such like doth no man know, what they shalbe untill they be: The matters are matters closed up with the prophets: also our Doctours haue no Kabala for these matters, But with wresting of the textes. And therefore they are at schisme for these matters: And these matters are in no case, for theyr order of being, or particularities, any foundation of Law. Let not a man busie himselfe in the Agadoth: (or fables, wittily pēned) nor be long in Midrasoth cōmentaries of allusions which are spokē of these matters, & such: & let him not lay them for a fōdatiō: For they teach neither faith, nor Love. So let not a man reckon the End. (Yet the Angell Gabriel & Daniel did to the very houre Daniel. 9) as our Doctours say Let their soule breath out who reckon the endes. But let him expect and beleue according to the generall rule which wee haue expounded. In the dayes of Messias the King, when his Kingdome shalbe settled, & all Israell shalbe gathered vnto him, all they shalbe genealogized according to their families, by his mouth from the holy Spirite, which shall rest vpon him: as it is vwritten, hee shall sit & he shall purifie and clense: The sonnes of Levy first shall he clense, and thus say: This man is of the Priestes family: & this man of Levies genealogie: & he shall reiect them which are not of the Genealogie of Israel. Behold a certayne One sayd: And the Ambassadour said vnto them &c vnti there standes Vp a Priest with Vrim & Thumman. Behold thou art taught, that by the holy Spirit the Principall shalbe referred to their Genealogie, & the genealogi-
 ced shalbe

העולם כולו לעבוד אתה' ביחד שנאמר
כי אז אהפ'ך אל עמים שפרה ברורה
לקרוא כולם בשםה' ולעובדו שכם אחד:
א אל יעלה על הלב שבימות המשוה
יבטל דבר ממנהגו של עולם או יהיה שום
הידוש במעשדה בראשיתה אלף עולם
כמנהגו הולך וזוהי שנאמר ביסעיה וגר
זאב עם כבש ונמר עם גדי ירכץ משל
וחידה עניין הדבר שיהיו ישראל יושבין
לבטח עם רשעי העולם תמשולים כזאב
ונמר שנאמר זאב ערבות ישראל ונמר
שוקד על עריהם ויחזרו בולם לדת האמת
ולא יגזלו ולא ישחיתו אלף יאכלו דבר
המותד בנחת כישראל שנאמר ואריה כבקר
יאכל תבן: וכן כל כיוצא באלו הדברים
הכתובים בעניין המשיח הם משלים ובימות
המלך המשיח יודע לכל לאי זה דבר היה
משל ומזה עניין רמזו בהן: ב אמרו
הכמים אין בין העולם הזה לימור המשיח
אלף

Of Iudaisme. 39

shalbe made knowne. But he will not genealogize Israell, that is, them who are not of Levy, but generally of what tribe they be: shewing that this man and this man, is of such a tribe. But he will not tell, that such a man is of speciall vertue, such an one, of an Heathen mother: such an one, a Slaue: But of right, will Let them sink that will haue their Sun to set.

The Doctours and prophetes desired not the dayes of Messias, neither to rule over all the world nor to subdue the Heathen, nor to be extolled of nations, nor to drink & make mery, but to haue Leasure for the Law and Wisdome, and haue no taxe master and Hinderer, that they may be worthy of life Eternall. And in that time there shalbe no hunger, no warre, no emulation, nor strife, for goodes shall flow plentifully. And all delicacies shalbe found as Plentifull as dust: And the world shall studie nothing els, but onely to know the Eternal. Therefore there shalbe great Doctours, & skilfull in hid speeches, & they shall apprehend the knowledg of their Creatour, according to the force of their strenght; as it is written: For the Earth shalbe full of the knowledg of the Eternall, as the waters that cover the Sea.

The Ebreu that folovveth is the levves continued spech of theyr mistaken Messias; But exceedeth much the English translation in space, because I vvould have a fayr and great Letter, After shall come a short censure vpon the levves hope for theyr Messias: & then: The Chaldy Paraphrastes vne argument of Coheleth, & the holy Text.

שיעבור מלכיות בלבר: יראת מפשוטו

של דברי הנביאים שכתחילת ימות המשיח
תהיה מלחמת גוג ומגוג וסקודם מלחמת
גוג ומגוג יעמוד נביא לישר ישראל ולהכין
לכם שנאמר חנה אנבי שולח לכם ארז
אליה וגומר ואינו בא לא לשמא הטהור ולא
לטהר השמא ולא לפסול אנשים שהם
מזוקת בשדות ולא להכשיר מי שהוחזקו
פסולין אלא לשום שלום בעולם שנאמר
השיב לב אבות על בנים ויש מן החכמים
שאומרים שקודם ביאת המשיח יבא אליהו
כל אלו הדברים וכיוצא בהם לא ידע אדם
עד יהיו עד שיהיו הדברים סתומין הן אצל
נביאים גם החכמים איז להם קבלה
דברים אלו אלא לפי הכרע הפסוקים:
לפיכך יש להם מחלוקת בדברים אלו ועל
לפנים אין סדור הויית דברים אלו ולא
קדוניהן עיקר בדת ולעולם לא יתעסק
אדם

אדם בדברי ההגדות ולא יאריך במדרשות
 האמורים בעניינות אלו וביוצא בהן ולא
 ישימם עיקר שאין מביאין לא לידי יראה
 ולא לידי אהבה: וכן לא יחשב הקצין:
 אמרו חכמים תפח נוחם של מחשבי
 הקצים אלא יחכה ויאמין בכלל הדבר כמו
 שבאדנו: בימי המלך המשיח כשתתישב
 ממלכתו ויתקבצו אליו כל ישראל
 יתייחסו בולם על פיו ברוח הקודש שתנוח
 עליו שנאמר וישב מצרף ומטהר וגומר
 בני לוי מטהר תחילה ואומר וזה מיוחס
 כהן נזה מיוחס לוי ורוח ה' ארת שאינן
 מיוחסין לישראל הרי הוא אומר חתרשתא
 להם וגומר עד עמוד כהן לאורים ותומים:
 הנדה למדת שברוח הקודש מייחסין
 המוחזקין ומודיעין המיוחס: ואינו מייחס
 ישראל אלא לשבטים שמודיע שורה
 משבט פלוני וזה משפט פלוני אבל אינו
 אומר

אומר על־ שהן בחזקת כשרות זה ממזר
 וזה עקר שהדין הוא שמשפחה שנשמעה
 נשמעה: לא נתאוו החכמים והנביאים
 ימות חמשיח לא כדי שימשלו על כל
 העולם ולא כדי שירדו בכותים ולא
 כדי שינשאו אותם העמי' ולא כדי לאכול
 ולשתות ולשמוח אלא כדי שיהיו פנויין
 בתורה וחכמה ולא יהיה להם נוגש
 ומבטל כדי שיזכו לחיי העולם הבא כמו
 שביאדנו בהלכות תשובה: וכאותו הזמן
 לא יהיה שם לא רעב ולא מלחמה ולא
 קנאה ותחרות שהטובת תהיה מושפעה
 הרבה: וכל המעדרנים מצויין כעפר ולא
 יהיה עסק כל העולם אלא לדעת את יהוה
 בלבד: ולפיכך יהיו חכמים גדולים ויודעים
 דברים הסתומים וישיגו דעת בוראם כפי
 כח האדם ש: אמר כי מלאה הארץ דעת את
 יהוה כמים לים מכסים:

He speakeah truly that Balaam prophecieth of Christ: but he litle marketh vvhat Balaam taught: by that: Messias shall vnnvall all the sonnes of Seth Yffor destroying all their tovvnes vvall this vvhere spoken, that vvhere no benefite. Nether vvil Salomon suffer to hope for one age to haue any thing, the like vvherof vvvas not afore: either for peace or vvarres. Paul expoundeth the vnnvalling of Seth sonnes. 2. Cor. 10. *Our armour is not carnall but mighty for God:* to pull dovne strong holdes: This Balaā meant. By more cities of refuge, Rambam seeketh corners. thus he reasoneth:

Yf vve had not yet all cities of refuge promised, ther is a returning vnto our land of Chanaan to haue them.

But yet vve had not all promised:

Therefore there remayneth a returne to Chanaan.

The assumption is double vveake. The Lavv gaue leaue to make more, yf they conquered more: as Ruben Gad & Manasses conquered more. & Permissiōs be in Lavves no lesse then cōmaundements. Besides vve may not say that Ruben Gad & Manasses made no cities more of refuge: because it is not recorded. The vvitty Aben Ezra noteth vpon Gad, Gen. 49. that much is vnrecorded, vvwhich Iacob speaketh of him. Thus Rambams hope is the vweb of a spider. And concerning building of Ierusalem, vvhat can that profit more then it profited in Salomons time: vvhen sone all came to nothing: And novv the vvorld is 5531. yeres old: and their rule is: that six thousand shall end it: vvwhich vvil be at 469. & vvhat can that time vvorke to change the vvhole vvorld. Touching Elias: He tottereth: But vve knowv the case: and he might learne Christ & the heauenly Ierusalem of our N. Test. & the Chaldy vpon Eccles. 1. v. 2. telleth that their Messias is but vanity.

[illegible]

Ecclesiastes.

1. **T**he wordes of Koheleth, the Sōne of David, King in Hierusalem.
2. Vanity of vanities saith Coheleth, vanity of vanities, all (is) vanity.
3. what permanent good hath man in all his labour which he taketh vnder the Sonne;
4. An age passeth, and an age cometh: though the earth abideth still.
5. Both the Sonne ariseth, & the Sōne goeth downe: and to his place doeth he breath: there he ariseth.
6. He walketh vnto the South, & compasseth vnto the North: The wynde whirleth, whirleth, walketh, & into his circuits returneth the wind.
7. All the riuers go into the sea, yet the sea is not full: vnto the place whither the riuers goe, they returne to goe

All

40
8. All thinges trauel, man cannot vtter *it*. The ey is not satiffied with feing: nor the eare filled with hearing.

9. That which hath bene is the same which shalbe: and that which hath bene done, is the same which shal be done: and there is nothing new vnder the sunne.

10. Is ther any thing of which one may say: Behold this, it is new? it hath bene already, in the old time that hath bene before vs.

11. There is no remembrāce of the former, also of the latter which shalbe there shal be no remēbrance of them with *those that* shalbe after.

12. I Koheleth was King ouer Israel in Hierusalem.

13. And I did apply my mind to search and try the wisdome of all, which is done vnder heauen. This is a fore occupation whidh G O D hath given to the sonnes

of man, to be occupied therin.

14. I considered all the vworks that are done vnder the sunne: & behold, all is vanity, and vexation of spirite.

15. The crooked cānot be made streight & that vvħich is vvātīg cānot be made vp.

16. I thought in my hart, saying: behold, I haue amplified & augmented wisdome aboue all which haue bene afore me in Hierusalem: Yea my hart saw much wisdome, & knowledge.

17. And I applyed my heart to know wisdome & knowledg, madnes & foolishnes: I knew that this also was a vexation of spirite.

18. For in much wisdō is much grieve: & he that increaseth knowledg, increaseth sorrow.

Chapter. 2.

1. **I** sayd in mine hart, come now, I wil try thee with mirth. Therefore vse good,

cheere.

cheere. But behold also this vvas vanity.

2. Of laughter I sayd, thou art mad: & of mirth, vvhy doest thou this?

3. I consulted in my hart to continue my flesh in good cheer: (yet I applyed my mind vnto vvifdome) and to lay hold vpon folly; vntill I might see vvhat vv ere best for the sōnes of man, to do vnder the heauens, the number of the dayes of their life.

4. I made me great vvorks: I built me houses: I planted me vineyards: I made me gardens & orchards: and I plāted in them trees of all fruite.

5. I made me pooles of vvater, to vvater vvith them the vvood grovv ing vvith trees.

7. I bought seruants and maydes: and I had such borne in my house: also I had great possession of oxen, and sheepe, aboue all that vv ere before me in Ierusalem

salem.

8. I gathered me also silver & gold, & the peculiar jewels of Kinges, & countries: I provided me fingers, men & women: and the delightes of the sonnes of men, instrumentes of all sortes:

9. which as I was great I increased above all that were before me in Ierusalem. Also my wisdom remained with me.

10. And whatsoever my eyes desired, I withheld it not from them: I withdrew not my hart from any joy. For myne hart reioyced in all my labour: and this was my portion of all my trauayle.

11. Then I looked vpon the workes which my handes had made, and vnto the labour which I had laboured to do: & behold, all was vanity and a vexing of spirit: and there is no permanent good vnder the sunne.

12. Then I looked to see wisdom and madnes, and folly, And what can a man

G

doe

do that would try after the King; *only* that
vvhich hath bene done already.

13. Then I saw that vvifdome excel-
leth folly, as light excelleth darknes.

14. The wise man hath his eyes in his
head & the foole vvalketh in darknes. But
I saw that the same happ should happen
vnto them all:

15. Then said I in my hart, as it happen-
eth vnto the foole shall it happen vnto me
also. And to what end then should I more
study for wifdome. Then I said in my heart
that this also vvas vanity.

16. For there shalbe no remēbrance of
the vvise, as none of the foole for euer. Be-
cause things past in the dayes to come are
all forgotten.

17 And how dyeth the vvise man as
the foole? Therefore I hated life. For I vvas
grieved at the vvork vvwhich vvas vvrought
vnder the sunne. Bicause all vvas vanity &
a vexing

a vexing of spirite.

I hated also all my labour, wherein I had laboured vnder the sunn: which I must leave to the man that shalbe after me.

19. And who knoweth vvhither he shalbe wise or foolish: and shall rule all my labour, wherein I haue laboured, & wherein I have shewed my selfe wise vnder the sunne; This also was a vanity.

20. Therfore I went about to make my hart weary, of all the labour wherein I had laboured vnder the sunne.

21. For there is a man whose labour is in wisdom & in knowledge and in good dealing: yet to a man which hath not laboured therein, shall he give his portion. This also is vanity & great griefe.

22. For what hath man for all his labour, & for the vexation of his hart, that he laboureth vnder the sunne.

23. For all his dayes are sorrowes, and & his occupatiō disquietnes, & euen in the

night his hart taketh no rest: This also is a vanity.

24. Ther is nothing so good for a man as that he eat, and drink, & cheere his soule by his labour: Though this also I saw that from the hand of God, it cometh.

25. For who should eat, or who should quickly doe that, rather then I: *for my labours?*

26. Now, to the man which is acceptable before him God giveth wisdom and gladnes: but to the sinner he giueth occupation to gather & to store to giue to him that is acceptable before God. This also is a vanity & a vexing of spirite.

Chapter. 3.

1. **A**ll thinges have a time: and all have a season vnder the heaven.

2. A time to be borne, & a time to dye
a time

a time to plant, and a time to pluck vp the planted.

3. A time to flay, and a time to heale: a time to break downe, & a time to build.

4. A time to weepe & a time to laugh: a time to make lamentation & a time to dance.

5. A time to cast away stones, & a time to gather stones: a time to imbrace & a time to be farr from imbracing.

6. A time to seeke & a time to lose: a time to keepe, & a time to cast away.

7. A time to rent, & a time to sow: a time to be silent, & a time to speak.

8. A time to love, & a time to hate: a time of warr, & a time of peace.

9. what permanent good hath the doer wherein he laboureth.

10. I have seene the *business* that God hath given to the sonnes of men to occupie them therin.

11. He hath made every thing goodly

Grii in his

in his time. but he hath sett the world in ther hart, that a man cannot find out the work which God doth, from the beginning to the end.

12. I know that ther is nothing good in them, but to rejoyce & doe good whiles one liveth.

13. Also that any man eateth & drinketh, and jnioyeth the good of all his labours, this is the gift of God.

14. I know that all which God doth it wilbe sure for ever: and God doth all that men should live in feare before him.

15. That which hath ben is now: and that which is to be, now hath bene: & God will bring againe, that which is now passing away.

16. Moreover, I marked vnder the sunn the place of judgement: ther was injurye. & the place of justice: ther was jnjury.

17. I sayd in my hart: the just & the vnjust God will judge, for ther is a time for every thing & for every deede, there.

18. I sayd in my hart, after the manner of the sonnes of man, when God made them knowen, that I saw how they are beastes: they to themselves:

19. An happe befalleth the sonnes of man, & an happe befalleth the beast: and they have one happe: as the one dieth so dieth the other: and man excelleth not the beast. For all is vanity.

20. All came from the dust, & all returneth vnto the dust.

21. For who considereth the spirit of man which doth ascend vpward: and the spirit of the beast which doth descend downe-wards, vnto the earth.

22. Then I saw that there is nothing better then that a man joy of his workes. For that is his portion. For who can bring him to see what shal be after him.

Chap. 4

1. **B**ut when I considered all the oppressed ones which were greued vnder the sunn: & behold, the oppressed had the teares, but they had no comforter, for the oppressors had the strong hand., and

and the other had no comforter.

2. Then I commended the dead which already are dead, above the living, which are alive yet.

3. And above them both him that as yet hath not bene: because he hath not scene the wrong doing which is vnder the funne.

4. For I marked all labour, & all indutric of workes: how it bringeth envy to a man from his neighbour.

5. The foole foldeth his hands, & catcheth vp his owne flesh. *Saying.*

6. Better is an hādfull with ease, thē two fistfulls with labour & frettig of spirite.

7. Againe I marked a vanity vnder the funne.

8. Ther is one & none the second: and he hath neyther sonne nor brother: and ther is no end of all his labour; and his eye cannot be satisfyed with riches. And for whom should I labour and defraud my soule

soule of good? This also is a vanity & a grievous toyle.

9. Couples are better then one. For they haue a good reward for their labour.

19. For if they fall, the one will lift vp his fellow: & woe is the one which falleth, and hath not a second to lift him vp.

11. And if a couple slepe they shalbe warme: but how can one alone be warme.

12. And if some one be stronger then one, two will stand against him, & a three-fold thred will not sone be broken.

13. A poore & wise child is better then a King that is old and foolish: which cānot abide to be advised any more.

14. For out of the prison he commeth forth to reigne: when as he that is borne in his kingdome is made poore.

15. 3. I saw all the living which walk vnder the sūne, attend vpon the child which shall stand vp the others place.

16. Ther is no end with any people, for

H

any

any that is over them. Also the later will not rejoyce in the same. So this also is vanity & vexation of spirite.

17. Looke to thy feete when thou goest into the house of God. For he is neerer to heare, then to sacrifice. Ther the gift of fooles. For they know not that they doe evill.

Chap. 5

1. **B**e not rash with thy mouth, nor let thy hart be hasty to vtter any thing before God. For God is in the heavens, & thou art on the earth. Therefore lett they wordes be few.

2. For as dreames come by much busines, so the voyce of a foole hath much babling.

3. when thou voweest a vow to God, differ not to pay it. For he deliteth not in fooles. what thou dost vow, pay.

4. Let not thy mouth make thy flesh sinne, neyther say before the Angel, that it was an errour. wherfore should God be angry

gry for thy voyce, and destroy the workes of thy handes?

5. For as in many dreames be vanityes: so in many wordes. But feare thou God.

6. If oppressiō of the poore, & robbery of judgemēt & justice, thou behold in a cōtry, marveyle not at the matter. For an higher then the high one doth marke: & ther be high above them.

7. The commodity of ground is for all. The King is made servant to the field.

*HIGH
The Tri
nity.*

8. He that loveth money, cannot be fed with money: or he that loveth any wealth which hath not fruite.

9. when this good is much, they be many to eat it: & what good commeth to the owners, but the view of ther eyes.

10. The sleepe of the labourer is sweet, whether he sleepe little or much: but the fulnes of the rich suffreth him not to sleepe.

11. Ther is a sore sicknes which I have seene vnder the sunne: riches kept of the owner, to his owne harme.

Hij

12. And the riches perish by some euill
busines: & he begett a sonne and nothing
cometh to his hand.

13. As he came out of his mothers
womb naked, he returneth to goe as he
came: & he cannot cary away any thing
of his labour, which he may beare in his
hand.

14. This also is a fore sicknes. Euen as
he came so he goeth away: and what per-
manēt good hath he that he laboured for
the wynd?

15. Also all his dayes in darknes doth
he eat & much anger and by his owne sick-
nes & payning.

16. Behold what I haue scene: it is a
good-thing to eat & to drinck, & to enjoy
the good, in all a mans labour which he
taketh vnder the sūne the number of the
dayes of his life which God giueth him:
for this is his portion.

Though

17. Though to euery man to whome God hath giuen riches & treasures, & giueth him power to eat therof, & to take his part, & to enjoy his labour: this is a gift of God.

18. For, he will not much think vpon the dayes of his life: whome God busieth in the cheering of his hart.

Chapter.6.

There is an euill which I saw vnder the sunne, & it is much among men:

2. Some man, to whom God hath giue riches, & wealth, & honour, & he wanteth nothing for his soule of all that he desireth: yet God giveth him not power to eat therof, but a strange man shall eat it vp. This is vanity, & this is an euill sicknes.

3. If a man beget an hundred childrē, and liue many yeares, and though the dayes of his yeares be multiplyed and his soule be not satisfied with good things,

and he have not wherwith to be buried. I say that an vntimely fruite is better then he.

4. For he cometh into vanity, and goeth into darkenes: and his name shalbe covered with darkenes.

5. He also hath not seene, nor felt the sunn: he was in better case then the other.

6. Yea though he had lived a thousand yeeres, twise told, and see no good. Doe not all men goe to one place?

7. All the labour of mā is for his mouth: yet the foule is not filled.

8. Then what hath the wise more then the foole? and what lesse hath the poore mā of knowledge; to walk afore the living?

9. The eye-sight is better then the walking of the foule. Also that is vanity and vexing of the spirit.

10. whatsoever one be, his name was
given

given of old: and it is known that he is earthly man, and is not able to contend with him that is stronger then he.

Chapter. 7.

1. **W**hen there be many things that increase vanity what permanent good thing can a man have?

2. For who knoweth what is good for a man in life, the number of dayes of the life of his vanity which he shall spend as a shadow; for who can shew vnto man what shall be after him vnder the sunne?

3. A good name is better then a good oyntment, and the day of death then the day that one is borne.

4. It is better to goe to the house of mourning then to goe to the house of feasting, because this is the end of all men: and the living shall lay it to his hart.

5. Sadnes is better then laughter For

For vnder heavynes of countenance the hart may be mery.

6. The hart of the wise in the house of mourning: But the hart of fooles is in the house of mirth.

7. Better it is to heare the rebuke of a wise man, then that a man should heare the song of fooles.

8. For as the noyse of thornes is vnder the pott, so is the laughter of fooles. This also is vanity.

9. Because oppression may make the wise madd: and rewards destroy the heart:

10. The end of a thing is better thē the begining: The pacient in spirite is better then the hauty in spirite.

11. Be not rash of spirite to be angry. For anger lodgeth in the bosome of fooles.

12. Say not, how cometh it to passe that the former days were better thē these. For thou canst not aske that frō wisdome.

13. wisdome is good with possessions:
and

& an excellent commodity for men while they behold the sunn.

14. For wisdom bringeth shadow: money bringeth shadow. but knowledge hath the preeminence. wisdom keepeth alive them that have it.

15. Consider the work of God. And who can make straight that which he hath made crooked?

16. In the day of good, use the good: & in the fore time, consider it. God hath so set the one by the other that man cannot find no blame in him.

17. I have seene all thinges in the dayes of my vanity. Ther is a just man that perished in his justice, & ther is a wicked man that continueth long in his malice.

18. Be not thou just much: and be not too wise: wherfore shouldest thou vndoe thy self.

19. Be not too wicked: neither be a fool. wherfore shouldest thou perish before
I thy

thy ordinary time.

20. It is good that thou lay hold on this: but yet vvithdraw not thy hand from that. And he that feareth God shall come out of them all.

21. wisedome shall strengthen the wise man more then ten mighty Princes that are in the city, *can give strength.*

ἐν πολλοῖς

ῥαῖο

μεν ἅ-

παντες.

Iam.

3.2.

22. Though there is no man just in all the earth, that doth good & misseeth not.

23. Take not heede to all the words that men speake, least thou do heare thy seruant speak euill of thee.

24. For often times also thy hart knoweth that thou also hast spoken euil of others.

25. All this have I tryed by wisedome. I thought, I vvill be wise: but it wēt farr frō me.

26. That which is farr off, & deepe, depe, who can find it out.

27. I turned me hartely, to know and to espy, and to seeke wisedome & conceytes & to know the mischiefe of folly & foolishnes of madnes.

28. And I find one thing bitterer then

death: Euen the woman, who is nettes, and her hart snares: & her handes be bands. He that pleaseth God shalbe saved frō her: but the sinner shalbe caught by her.

29. Behold, saith Koheleth, this have I found, examyning one by another, to find out conceyts.

30. But this which further my soule sought, I found not out.

The conceytes of a man one of a thousand I found out, but of a woman with all these qualityes, I found not out.

31. Only behold this have I found out, that GOD made Adam playne: but they sought out many conceytes.

Koheleth
blameth
not womā
kind: as
wold trans-
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many: but
theyr
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flights: as
experie
ced in his
owne vvis
ves vwho
deceaved
him.

Chap. 8.

1. **W**ho is like the wise? & how rare is he that knoweth the nature of matters? VVisdome in a man will lighten his face: & the hardnes of his face wilbe altered.

2. I say, regard the Kings mouth: yet after the oth to God.

3. Be not rash to goe out of his sight: stād not in an evil matter. For he can doe whatsoever he will.

*S. Paul
R. 13.
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this pla-
ce agāst
Iewes
which
wold not
obey hea-
then: &
preuen-
ting the
Popes ty-
ranny,
that
should a-
rise in
Rome.*

4. wher the word of the King is, power is. And who may say vnto him, what wilt thou doe?

5. He that keepeth the law shall feelee no evill thing: & the wise hart will know time & judgment.

6. For euery thing hath his time & judgment: But the mischief of man is much vpon him:

7. Because he knoweth not what is to come. & how things wil fall out, who cā tel?

8. Man is not ruler over the spirit, to re- teine the spirite: neither hath he power in the day of death: nor armour for the battel: & no striving will helpe them that vse it.

9 All this have I seene, setting my hart toward every worke that is wrought vnder the sunne: That ther is a time when a man ruleth over men to his owne harme.

*From
auctori-
ty & go-
vernmēt
represē-
ting
Gods pre-
sence.*

10. And in that fort I saw the wicked come to the grave, & they passed away, and went from the holy place, & they were forgotten in the citye wher they had so dealt:

So

So this was a vanitye.

11. Bicause sentence vpon evill dealing is not executed quickly, therefore the hart of the sonnes of man is fully bent in them to doe evill.

12. Though a sinner doe evill an hundred times and long continue: yet I know that it shalbe wel with them that feare God, which reverence his presence.

13. But it shall not be well with the wicked: neyther can he long continue dayes, which are but a shadow: he which liveth not in feare before God.

14. Ther is a vanity which is done vpon the earth, that ther be just men, to whom it cometh accordig to the work of the wicked: & ther be wicked men to whom it cometh according to the work of the just: I thought that this also is vanitye.

15. And I prayfed joy. For a man hath no better thing then to eate & to drinke and to rejoyce: for this will stick to him of his labour, the dayes of his life that God hath given him vnder the sunn.

16. VVhen I applyed myne hart to know wisdome, & to behold the busines that is done on the earth, how day & night a man would not see slepe with his eyes,

17. Then I marked all workes of GOD that man cannot find out the worke which is done vnder the sunne, Though man labour never so much to seeke, yet he cannot find it: yea although the wisest thinke to know it, he cannot find it.

Chap. 9.

1. **F**OR all this have I applied vnto myne hart: even to try out all this; that the iust & the wise, & ther workes are in the handes of God: neither love nor hatred doth men discerne, by all that is before them.

not manifested by outward things: yet sure of reward to life eternal in paradise: when they come theyr soules to the hands of God.

2. Euen all they finde, as if all had one happ, the iust & the vniust: the good & the cleane, and the vncleane, the sacrificing, & he that sacrificeth not: the good & the bad have alike: the swearer as he that reverenceth an oath.

This

3. This is the most grievous of all that is done vnder the sunne, that all have one hap. Also the hart of the sonnes of man is full of euill, and madnes is in their heartes whiles they live, and afterward they go to the dead.

4. For all that be yet accompanied vnto all the Living (say the men of an euill hart) they have assurance. For it is better vwith the dog alive, then vwith the Lion that is dead.

5. For the living knowv that they shall dye: but the dead knowv nothing at all: neither have they any more a reyvard. For their remembrance is forgotten.

6. Also their love, and their hatred & their envy is already gone & they have no more portion for euer, in all that is done vnder the sunne.

7. Goe, eat thy bread vwith joy, & drinke thy vvine vwith a cheerefull hart. For God novv accepteth thy vvorkes.

8. At all times let thy garments be vvwhite & let not oyle be lacking vpon thine head.

9. Enjoy life vwith the vvife vvwhich thou doest love, all thy dayes of vaine life: vvwhich HE hath given thee, vnder the Sunne: all thy vaine dayes. For this is thy portion in life, & in thy Labour vvwhich thou doest take vnder the sunn.

10. All that thy hand can finde to doe, do it; as thou canst. For there is nether vvorke, nor invention, nor knowvledg, nor vvifdome in the grave vvhirer thou goest.

11. Againe I marked vnder the sunne: That the swift winne not the race: nor the valiant the victory: nor the wise the bread: nor the

It is evident that these wordes are spoken in the person of the wicked: and should be pronounced as imitating theyr person. So have I printed them in another character.

nor the subtile, riches: nor the cunning, favour: But a time & occurrent happeneth to them all.

12. For assuredly man knoweth not his time. As fishes are taken in a mischevous net, & as birdes are caught in the snare: So they, the sonnes of man are intangled, at the evill time when it falleth vpon them suddely.

13. I have also seene this wisedome vnder the sunne: & me thought it great.

14. A little city had few men in it, and a great King came against it; & compassed it about, & builded fortes against it.

15. And there was found therein a poore & wise man: & he saved the city by his wisedome. But none remembred this poore mā.

16. Then sayd I. Better is wisedome then strength, yet the wisedome of the poore is despised, & his words are not heard.

17. The words of the wise are more heard in quietnes then a Lords cry over fooles.

18. Better is wisedome then weapons of
warre

warre as one vncircūspect destroyeth much good.

Chapter. 10.

1. **O**ne dead fly putrifieth, & corrupteth much precious oyntment: so doth a little folly, him that is in estimatiō for wisdome, for glory.

2. The hart of a wise man is at his right hand: but the hart of a foole is at his left hād.

3. And also when the foole goeth by the way his hart fayleth, and he telleth vnto all that he is a foole.

4. If the spirite of him that ruleth, riseth vp against the, leave not thy place. For a soft cure pacifieth great sinnes.

5. There is an euill that I have seene vnder the sunne: as an errour that proceedeth from the face of him that ruleth.

6. Folly is great height: and the rich sitt in low place.

7. I have seene seruants on horses, and princes walking as seruants on the ground.

K

He

8. He that diggeth a pit shall fall into it: And he that breaketh downe a hedge, a serpent shall sting him.

9. He that removeth stones shall find sorrow thereby: And he that cleaveth wood shall be heated thereby:

10. when the Iron is dul, & the mā whet-
teth not the Edge, but useth might. But the
best helpe to bring a thing to good passe, is
wisdom.

11. when the serpent hath bit before char-
ming then the cunning charmer profiteth no-
thing.

12. The words of the mouth of a wise mā
give grace: but the lippen of a foole devour
himself.

13. The beginning of the wordes of his
mouth is foolishnes and the later end of his
mouth is wicked madnes.

14. And the foole will multiply wordes.
But the man knoweth not what shall be. And
who can tell him what is following him?

The

15. The labour of the foolish doth weary him. For he knoweth not how to go into the city.

16. woe to the O land whose King is a childe: & whose princes eat in the morning.

17. Blessed art thou O land, whose King is the sonne of nobles: and whose Princes eat in time, for strength, & not to drink.

18. By slothfulnes beames come to decay: by holding downe the hands the house droppeth thorow.

19. Men making feastes to be merry, that wine make glad the living & mony must afford all.

20. Curse not the King no not yet in thy thought, neither curse the rich in thy bed chamber: for the foule of the heauen will carry the voice, & the winged bird will declare the matter.

Chapter 11.

1. **C**ast thy seede vpon the moist ground:
for after many dayes thou shalt

K ij

finde

finde it.

2. Give a portion to seauē, & also to eight. For thou knowest not what euill shalbe vpon the earth.

3. If the cloudes be full, they will poure fourth rayne vpon the earth: And if the trees *fruite* fall toward the South, or toward the North, in the place that the trees *fruct* falleth, there *fruitegatherers* will be.

4. He that looketh vpon the winde, will not sow: & he that looketh vpon the cloudes shall not reape.

5. As thou knowest not the way of the winde, as nor of the bones in the belly of her that is with childe: so thou knowest not the worke of God that worketh all.

6. In the morning sow thy feede, & in the euening remit not thy hand. For, thou knowest not whether will come to good: this or that: or whether both shalbe alike good.

7. Surely the light is a pleasant thing: and it is a good thīg to the eyes to behold the sūn.

But

8. But though a mā may live many days, and in them all, be mery, yet let him remember the dayes of darknes, that they be the many. whatsoeuer commeth will be vanity.

9. Rejoyce, O yong mā, in thy childhood, & let thine hart chear thee, in the days of thy youth, & walke in the wayes of thy hart, and in the sight of thyne eyes. But know that for all these thinges God will bring thee to judgment.

10. Put away Gods anger from thine hart & remove evil from thy flesh. For childhood and yonghead is vanity.

Chap. 12.

1. **T**herfore remember thy Creatours in the dayes of thy youth, Before the evill dayes come, & the yeares approch, of which thou wilt say, I have no pleasure in them.

2. Before the sunn is dark, & the light, & the moone, & the starres, and the cloudes returne after the rayne.

when

3. when the keepers of the house shal tremeble, and the strong men shall bow themselves, and the grinders shall cease because they are few, & they waxe darke that looke out by the windowes,

4. And the doores shalbe shut by the street, with the base sound of the grinding, & a man shall stand vp at the voyce of the bird: and all the daughters of Musick shalbe brought low:

5. And men will dread every high place, & feares wilbe in the way, & the Almond tree will flourish, & the Grasshopper wilbe a burthen to it selfe: and all lust wilbe dissolued: & a man goeth vnto his long home; and mourners go about in the streete.

6. Before the silver cord is loosed: and the golden ewer broken, and the pitcher burst at the well, and the wheele broke at the cestern:

7. And dust returne to the earth as it was, & the spirit returne to God that gave it.

8. Vanity of vanities, saith Koheleth, all is vanity.

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9. And this is a matter of excellency, As
Koheleth was

was wise, stil he taught the people knowledg: and weighed and examined and fitted many parables.

10. Koheleth studyed to finde wordes delightfull, & scripture rightfull:

11. The wordes of the wise: as goades, & as nayles fastened in the sheepfoldes: being giuen from one shepheard.

12. And my sonne give all diligent heede to them. There is no end in making many bookes: & much reading is a wearynes of the flesh.

13. The summe of the matter is, all being heard: Feare God & keepe his commaundements. For this is all the man.

14. For God will bring every deed vnto judgment: with every hid thing, whether it be good or euill

The summe of the matter is, all being heard: Feare God & keepe his Commaundements; for this is the man. The Mossorite note I. Th. K.K. Esay. Malachy. Lam. Eccl. by the Eb. first letter.

Four rare sentences in the heavenly Ebrew are repeated in the end of the booke, that men should euermore thinck vpon them:

TURNE VS O ETERNAL VNTO THEE, AND WE SHALL
BE TURNED: RENEW OVR DATES AS OF OLD. This sheweth
that all cometh from God that pitieth. So this v. of Kohe. eth moved
S. Paul to abide all grieve, to keepe men from Daniels flames:

So Esay 66.

FROM MONETH TO MONETH AND FROM SABBAT TO
SABBAT SHAL ALL FLESH COME TO WORSHIP BEFORE
MEE SAYTH THE ETERNAL. This sheweth an utter abroga-
ting of Moses: seing all nations cannot come every weeke to Ierusa-
lem.

The last is, Malachi v. last saue one:

BEHOLD I SEND VNTO YOU AN ELIAS A PROPHET,
BEFORE THE GREAT AND FEARFULL DAY OF THE E-
TERNALL COMETH: From that speech closing the prophets, the
Angell Gabriel beginneth the New Testament in his speech to
Zachary of his Malachy Iohn. So sweetly both Testaments Kisse one
the other: that none of wit or grace should euer thinke Tobies foolish
fable or Iudithes ridiculous ly to be from any sad purpose of a writer.
To the reader.

In this emptie space, a spech worthy of place every where, may
be added: which Gregor. Nazian. speaketh vpon Chapt. 3. who co-
sidereth the spirit of man which ascendeth, Thus he sayth: Εἶδον ἐν
τοῖς κατω μέρεσι, κολάσεως μὲν βραχέστερον τοὺς δυσσεβεῖς δεχόμενον,
εὐσεβεῖσι δὲ χρόνον ἕτερον ἀνεμμένον. That is I saw in the low places:
a dongeon of punishment, receauing the wicked: and an other place
appointed for the Godly. Thus the father, who knew that Abrahā
& such were in heaven, yet speaketh as heathen did. This sentence
giveth light, for the vnderstanding of the Greke fathers.

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Finis.

